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A N
ACCOUNT

OF ALL THE
CEREMONIES

Which are observed by the

CHURCH of *Rome*,

At the

Opening, during the Progress,

And at the

Conclusion of the next Approaching

JUBILEE.

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By ORDER from the POPE.

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1805.
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By the **CHURCH of ROME,**

At the Opening, &c. of the next approaching

J U B I L E E

THE Bull of the Pope, by which he proclaims the Jubilee of the Year following, is read in *Latin* and *Italian*, in two different Pulpits; in the Church of St. Peter's, in the *Vatican*, by Ministers, appointed by his Holiness, with a very loud and distinct Voice, on the *Ascension-Day*, which precedes this important
B 2 Year,

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Year, after reading of the Gospel of a solemn Mass that Day, with great Pomp and Ceremony. Immediately after this Publication, four several Copies of it are affixed to the *East, West, South, and North* Corners of the City of *Rome*, as it was practised in Pope *Urban* the VIIIth his Time, who, in the Year 1624, upon *Ascension-Day*, which then fell upon the 16th of *May*, appeared in Person in the Church of *St. Peter's*, and commanded Signior Don *Austin Durando* to read the before-mentioned Brief in the Presence of some of the Clerks of the Apostolick Chamber, and some other Officers, but neither any of the Cardinals, nor of the Canons of *St. Peter*, assisted at the Ceremony. The *Sunday* next following, the said Bull was likewise published in the same Manner in other Churches, where, according to ancient Custom, they are used to open the *Holy Gate*.

This being done, Briefs or Letters, are dispatched to all the Patriarchs, Primate, Arch-bishops, Bishops, and other Superiors, of all the Provinces and Kingdoms, to notify the Celebration of the Jubilee, and to exhort the Prelates to be more than ordinary zealous in their Duty to instruct, either themselves, or by their Ministers, the Flocks committed to their Care, by which Means

Means they may qualify themselves to obtain the happy Effects of the approaching Jubilee, just as the Jubilee instituted by *Moses*, according to God's Order, was published, before the Seventh Month, under the Sound of Trumpets.

The Solemnity of the Jubilee itself begins upon *Christmas-Eve*, just before the *Vespers*, by a Ceremony which deserves particularly to be taken Notice of, which is, *The Opening of the Holy Gate*. For the better understanding of which, it is to be known; that this *Holy Gate*, is one of the Gates of *St. Peter's Church* in the *Vatican*, which is always bricked up during the Interval betwixt the Jubilees, which always begins by the opening of this Gate.

In the Morning of the 24th Day therefore of *December*, which is the Eve of the Nativity of Christ, all the Gates of these four Churches, where there are any *Holy-Gates*, are shut up by his Holiness's Order, so that no body can pass thro', till such Time they are opened with the accustomed Ceremonies.

After Dinner, about the Time of the *Vespers* of this great Eve, the Pope descends from the Chapel of the Palace, and a most solemn Procession is made, at which assist the
Embaf-

Embassadors of foreign Princes, then residing
 in *Rome*, the Senate, Magistrates of the City,
 all the Penetentiaries and Prelates abiding at
Rome; all the Chapters, Fraternities, the *Ro-*
man Clergy, the College of Cardinals, and the
 Sovereign Pontiff in Person; each accord-
 ing to his Rank and Quality. Thus they
 go in Procession, with a great Cross be-
 fore them, to the Chapel of the Aposto-
 lick Palace, where, the whole Company
 being entered, the Holy Father, with all
 there present, fall upon their Knees be-
 fore the Sacrament. In the mean time
 that many Officers are employed in light-
 ing Flambeaus for the Cardinals to hold,
 as a Sign of Joy. Then the Pope throws
 some Incense upon a Chaving-dish, with a
 most profound Reverence before the Al-
 tar; after which, he begins the Hymn;
Veni Creator Spiritus, which is continu-
 ed to the End by a Consort of Musick,
 and sung distinctly. From thence, this
 Procession goes on in the same Order as
 before, to *St. Peter's-Church*, being fol-
 lowed by the Holy Father, in Person,
 who is carried in a Chair to the *Holy*
Gate, which, as well as the rest, is kept
 close shut up. Every Body having tak-
 en his Place, the Holy Father gets out
 of his Chair, and, with a lighted Wax-
 taper

taper in his Hand, walks up three Steps to another Chair, placed for that Purpose, just by the *Holy-Gate*. After he has reposed a little, he arises, and, turning himself towards the *Holy-Gate*, he knocks thrice with a Silver-hammer * on the *Holy-Gate*, which is to be opened, and sings likewise three several Times the following Verses, unto which the Musicians, who compose the Chorus, answer at each Time.

V. **A**PERITE
mibi portas
iustitiæ.

R. *Ingressus in eas
confitebor Domino.*

V. *Introibo in Do-
mum tuam Domine.*

R. *Adorabo ad Tem-
plum Sanctum tu-
um in timore tuo.*

V. *Aperite portas,
quoniam nobiscum
Deus.*

V. **O**PEN unto
me the Gates
of Justice.

R. When I am en-
tered I will praise
the Lord.

V. I will enter, O
Lord, into thy
House.

R. I will adore thee
in thy Fear in thy
Temple.

V. Open the Gates,
because the Lord
is with us.

* Tho' sometimes 'tis Gold, and is always presented to some Favourite, who receives it as a Mark of signal Honour.

R.

R. Because he has
 made known his
 Strength in Israel.
 Then the Pope sits down in his Chair
 again, and says,

V. Domine exaudi
 orationem me-

V. LORD, hear my
 Prayer.

R. Et Clamor meus
 ad te veniat.

R. Let my Cry reach
 thy Ears, O Lord.

At the same Instant the Pope goes from
 the Holy Gate towards his Chair, the Ma-
 sons begin to demolish the Wall wherewith
 the Holy Gate had been brickd up, and as
 they are carrying off the Materials, the
 Pope goes on thus;

V. Dominus vobis-
 cum.

V. THE Lord be
 with you.

R. Et cum Spiritu
 tuo.

R. And with thy
 Holy Spirit.

R. The sometimes is Gold, and is always dedicated to
 some Benefactor, who receives it as a Mark of high Honour.
ORE

O R E M U S.

Actiones nostras quod sumus Domine, &c.

This Prayer being done, the Chorus sings
the Psalm;

*Jubilate Deo omnis terra, Servite Deo
in lætitia, &c.*

During which Time the People, who
croud up as near as they can, to the
Rails, and the Penetentiaries, in their Sa-
cradotal Vestments, wash the Head-piece,
Posts, and the Threshold; and in short,
the *Holy Gate* with Holy Water; which
being done, the Pope, as he is approaching
to enter the *Holy-Gate*, says the following
Verses, and is answered by the Chorus:

V. **H**IC dies quam
fecit Dominus.

V. **T**HIS is the
Day the Lord
has given us.

R. Exultemus, & læ-
temur in ea.

R. Let us rejoice in
it.

V. Beatus populus tu-
us, Domine.

V. Happy is thy Peo-
ple, O Lord.

C

R.

R. *Qui facit Jubilationem.*

R. Which enjoys this Jubilee.

V. *Hæc est porta Domini.*

V. This is the Gate of the Lord.

R. *Iusti intrabunt per eam.*

R. The Righteous are to enter it.

V. *Domine exaudi orationem meam.*

V. O Lord hear my Prayer.

R. *Et clamor meus ad te veniat.*

R. And let our cries reach thy Ear.

V. *Dominus vobiscum.*

V. The Lord be with you.

R. *Et cum Spiritu tuo.*

R. And with thy Spirit.

Let us Pray.

O Lord, who by thy Servant *Moses*, didst institute among the Children of *Israel*, the Jubilee and Year of Remission, grant, through thy Goodness to us, who have the Honour to be called thy Servants, to commence happily this present Jubilee, ordained by thy Authority, and in which it has been thy Will

" Will to set open to thy People in a most
 " solemn Manner, this Gate, through
 " which to enter into thy Temple, to
 " offer their Prayers in the Presence of
 " thy Divine Majesty; that thereby hav-
 " ing obtained plenary and absolute Re-
 " mission of all our Sins, we may, at
 " the Day of our Departure out of this
 " World, be conducted through thy Mer-
 " cy, to the Enjoyment of the Heavenly
 " Glory, through Jesus Christ. *Amen.*"

This Prayer being ended, a Cross is giv-
 en into the Pope's Hand, who, kneeling
 down in the *Holy-Gate*, sings the *Te Deum*
Laudamus, &c. And, afterwards, as he is
 entering through the Gate, the Chorus go
 on singing, *Te Dominum*. He is no soon-
 er entered through the Gate into the Body
 of the Church, but the Chair-men, cloathed
 in Red, attending for that Purpose, take
 him up in a Chair, and carry him streight-
 ways to the Great Altar of the Church of
St. Peter, where, being set down, he aris-
 es out of the Chair, and, after some time
 spent in Prayers, before the Holy Sacra-
 ment, he mounts a Throne, erected on
 Purpose for this Use, and begins the Ves-
 pers, which, according to Custom, are sung

for the Feast of the Nativity of our Saviour.

On the same Day, and at the same Hour, his Holiness deposes three Cardinal Legates, to go and open the other *Holy-Gates* of the Churches, to wit, that of St. Paul, that of St. John de Lateran, and of St. Maria Majori, which is performed with the same Ceremonies and Prayers as have been mentioned just now. This Choice falls commonly upon two Arch-bishops and the Dean, who go from thence with a most magnificent Cavalcade, to perform this Function, which is like a Proclamation to all the Christian World, that the Treasure of the Church is set open, and distinguishes the true Catholicks from the Hereticks and Jews. It must be confessed, that the first Origin, as well as the true Creation, which gave Birth to this solemn Ceremony, is somewhat obscure; but out of the Bull of Pope Alexander VI. which begins *Inter Furas*, &c. it is evident, that the same has been practised for many Ages past in the Church, and which has been mentioned by St. Anthony in his Chronicle, as a very ancient Ceremony. Some derive this Opening of the *Holy-Gate*, from a Custom practised in the primitive Church, where those two had incurred the Censure of the Church,

Church, by reason of some *Enormous Crimes* and *Scandals*, were enjoined to perform certain publick Penance, and were excluded from the Entrance of the Church on *Shrove-Tuesday*, by shutting the Doors upon them; but on the *Holy-Thursday*, after a general Absolution, given to all the penitent Sinners there, by opening of the Gates, readmitted, and received into the Bosom of the Church, if they had accomplished the enjoined Penance; if not, the Door was shut against them again till the next following Year, and sometimes their whole Lifetime. The Church Oyle therefore, having from antient Times been the Place assigned to those who underwent the Church-penance, during the Time of the Church Office, this has introduced the Custom of opening the *Holy-Gate* at the Beginning of the Jubilee.

But there being four several Churches, which each have a *Holy-Gate*, this has occasioned some Dispute, which of them ought to have the Precedency in the Performance of this Ceremony. The Church of *St. John de Lateran*, is both the first in Rank, and enjoys some Prerogatives before all the other Churches in the City of *Rome*, as appears by the Constitutions of Pope *Gregory XI.* and Pope *Pius V.* However, when

when any of these Pontifical Functions, which have a more strict Relation to the Pope's Authority, Dignity, and Majesty, are to be performed with the utmost Splendor ; such as the Canonization of Saints, the Coronations and Benedictions of Kings, the Church of St. *Peter* has always had the Preference given before all the rest. And it is upon the same Score, that this Church claims the Preference in this most just Ceremony, both as to the Time and other Circumstances ; the *Holy Gate* of St. *Peter's-Church* being the first that is opened by the Pope's own Hands. It has also been called in question by some, whether any other Person, besides the Pope himself, has any Authority to open the *Holy-Gate* ; where it is to be observed, that in Case the Jubilee has already been published before by the deceased Pope, and the Cardinals are not entered into the Conclave in Order to proceed to the Election of a new Pope, it belongs to the Cardinal *d'Ostia*, Dean of the Church, to open the first *Holy-Gate* in the Pope's stead, as then their Cardinals represent the Pope's Person, when they open the *Holy-Gates* of the other three Churches. The reason is, that, because this Ceremony is not essential, but only an accidental Part of the Jubilee, which might be celebrated without it, the same is not thought fit to be

be omitted, for fear of giving Scandal to some who might, perhaps, look upon the Jubilee as imperfect without it. But many are of Opinion, that if the Jubilee be not promulgated before the Death of the Sovereign Pontiff, the same cannot be published, and, consequently the *Holy-Gate* is not to be opened, the Authority of giving plenary Indulgence to the whole Church, belonging only to the Pope and the general Councils. However it is to be observed, that this Jubilee being established every Twenty-five Years, by many preceding Popes, especially by *Paul II. Sixtus IV. Alexander VI. Julius III. Gregory XIII. and Clement VIII.* the plenary Indulgence, I say, being often published, confirmed, approved, and renewed by their Authority, there is no Question, but that the Cardinals, in case of a Vacancy of the Chair, may supply the Popes's Place, and consequently also open the *Holy-Gate*; and the Dean of the Church may send his circular Matters throughout Christendom, to notify that the Jubilee, established and confirmed by the Authority of many preceding Popes, being near at hand, they ought to prepare themselves to receive the Benefit of it, and to invite them to undertake the holy Pilgrimage, this being not to be accounted a new grant of Indulgence, but only a Publication of what

what was granted before by a legal Authority. Thus, Pope *Julius III.* in his Constitution; *S. Pastores*, &c. declares, that without any further Publication, the Jubilee begins with the Feast of the Nativity of Christ in the Holy Year. And whereas his Exaltation to the Papal Dignity, did not happen till after *Advent*, in the Year 1549, when the Holy Year was actually begun, he published a Bull, dated the 23d Day of February 1550, in the first Year of his Pontificate, in which he declares, that the Jubilee had actually commenced with the next preceding Feast of the Nativity of our Saviour.

But having entertained you sufficiently with the *Holy-Gates*, and the Ceremonies belonging to them, we must also take a short View of those Transactions which are performed in the City of *Rome*, to obtain the happy End of the Jubilee. As those who hope to reap the Fruits of a plenary Indulgence, must qualify themselves for it by many Acts of Charity, a true Penitent, and other good Works, so it must needs tire the Reader's Patience, if I should pretend to give an exact Account of those who flock from all Parts to *Rome*, to make their Confessions, and appear before the highest Tribunal of Repentance.

It

It will suffice to say, that both Day and Night all the Churches of that great City, are filled up with innumerable Multitude of People, who offer up their Prayers in the Presence of God Almighty. I may say it, without Vanity, that there is no Street, no, not as much as a By-lane in this vast City, which being formerly the capital Empire of the World, is now the Capital of God's Kingdom upon Earth, where we may now see most evident Marks of an unfeigned Piety. Here you meet those, who make it their whole Business to give Alms to the Poor, with so much Profession, that you cannot imagine otherwise, but that they are giving away all they have, the better to follow Christ. Others you may observe to bestow most of their Time and Substance in giving a good Reception to those Pilgrims, who came from all Corners of Christendom, to partake of the happy Effects of the Jubilee. You will meet, as well in the Streets, as in the Churches, vast Numbers of both Sexes, who, touched with Remorse for their past Crimes, appear in miserable Dress, and a most abjected Posture; some are clad in long coarse Gowns, others covered only with Sack-cloth. Some cover their Hands and Faces with Ashes, others knock their Breasts with their Fists. Many there are who tear their Flesh all over
D their

their Bodies by the Violence of the Discipline. And, to be short, there is scarce any kind of Mortification invented to give Satisfaction to, and to appease God's Anger, which you see not put in Practice at that Time. Neither must you imagine, that those Exercises are performed by private Persons only; no, you will see whole Fraternities and Congregations, composed of a considerable Number, who, all animated by the same Spirit, strive to excite one another to the Performance of them, by their mutual Examples. Thus you may behold entire Chapters and Colleges of Canons, and other Societies, enter in Procession the City of Rome; nay, whole Parishes, with the Curates at the Head of them, who leave their Habitations to pay their Adorations to the Lord, and His Son Jesus Christ, in that Church, where, as it may be said, God has erected his Tabernacle, and honoured it with his particular Protection, and which claims a prerogative before others by the Death of the Chief of the Apostles and his Fellow Sufferer. With this Kind of People you see all the Streets and other publick Places of this vast City, crowded, going in Procession from one Church to the other, some singing, others sighing and shedding Tears. For whilst some are busy

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ly in singing the Litanies and Psalms appointed for that Purpose, others offer their Prayers with their Eyes fastened to the Ground, and when they approach the Churches, especially that of St. Peter, you may see many of them crawling upon the Ground to the Foot of the Altar, where they continue for a considerable Time in saying their Prayers.

These, and such - like Devotions are practised at Rome throughout the Course of the whole Jubilee; when a few Days before *Christmas - Eve*, (the last Day of the Holy - Year) Proclamation is made, that, upon the next Eve of the Nativity of Christ, his Holiness intends to shut up the Holy-Gate of the Church of the *Vatican*; which Day being come, a Procession is made from the Apostolick Palace to St. Peter's Church in the same Manner as has been mentioned before; and, after some time spent in Prayers before the Holy Sacrament, the Vespers are sung, and three Cardinals deputed to shut up the *Holy-Gates* of the three other Churches. No sooner have these three Prelates and their Company, received their Benediction from his Holiness, and are marching in a most splendid Cavalcade to perform this Function

tion, but the Pope and Cardinals, who assist at the Ceremony, being presented with lighted Wax-candles, they march in good Order, with the Cross before them, towards the *Holy-Gate*, which is to be shut up, the Pope being carried after them in a Chair under a Canopy, and as they pass by the Chapel, where the Holy Sacrament of the Altar is deposited, he offers up his Thanks to God for the happy Conclusion of the Holy-Year ; which done, the Holy Pontiff begins the Anthem,

Cum Jucunditate,

Whilst the Chorus is singing this Anthem or Psalm,

Nisi Dominus edificaverit domum.

the Procession moves from, and towards the *Holy-Gate*, where, after some Prayers, the Pope standing under his Canopy, turns his Face to the *Holy-Gate*, without his Mitre, and a Wax-candle in his Hand, and thus imparts his Benediction to the Materials, which are ready at hand to close up the *Holy-Gate*, in the following Words :

V. Ad-

V. *A*djutorium no-
strum in no-
mine Domini.

R. *Qui fecit caelum
& terram.*

V. *Sit nomen Domi-
ni benedictum.*

R. *Ex hoc nunc, &
usque in seculum.*

V. *Lapidem quem re-
probaverunt arti-
fices.*

R. *Hic factus est in
caput anguli.*

V. *Domine exaudi o-
rationem meam.*

R. *Et Clamor meus
ad te veniat.*

V. *O*UR Help is
in the Lord.

R. Who has made
heaven and earth.

V. The Name of
the Lord be prais-
ed.

R. Now and for e-
ver.

V. The Stone which
was refused by the
Artificers.

R. Is now become
the corner Stone.

V. O Lord hear my
Prayer.

R. Let my Cries
reach thy Ear, O
Lord.

V. *Do-*

V. Dominus vobiscum.

V. The Lord be with you.

R. Et cum Spiritu tuo.

R. And with thy Holy Spirit.

V. Let us pray.

"GREAT God, who protects the
"highest, that is in the Middle, and
"the Lowest, who sanctifiest thy Crea-
"tures, bless those thy Creatures, the
"Stones, the Mortar and Sand; through
"our Lord Jesus Christ. Amen."

After which, the high Pontiff, the Clergy, and all the rest that assist at the Ceremony, come out through the *Holy-Gate*, just before it is going to be closed up, and the Holy Father besprinckles the Materials with the Holy Water and some Incense, and putting again his Mitre upon his Head, with Linen Cloth round his Middle, he gives thereby to understand, that he professes himself to be the Servant of the true Servants of God; and, that after the Example of our Lord Je-
sus

sus Christ, he is not exalted to the pa-
 pal Dignity, and put in St. Peter's Chair
 to be served, but to serve others. In
 this Posture the grand Penitentiary pre-
 sents to him a Silver-Trowel gilt, where-
 with he takes up three several Times some
 Mortar out of a Basket, carried by the Ma-
 ster of the Ceremonies, which Mortar he
 spreads and plaisters all along the lower
 Part upon the Threshold of the Holy-
 Gate, according to the Vision of the Pro-
 phet *Amos*, which saw the Lord with a
 Mason's Trowel in his Hands. The
 Threshold being thus covered all over with
 the Mortar, the Pope throws upon it
 both to the right and the left, as well as in
 the Middle, several Medals of Gold and
 Silver, representing the *Triumphant Jeru-
 salem*, The Walls of which are describ-
 ed, *Apoc. c. xxi.* to be built of precious
 Stones. The Pope, after this, covers the
 Mortar and Medals with three Square
 Stones, and whilst he is busy in per-
 forming this Function, says, with a low,
 but intelligible Voice, these following
 Words.

After the Pope has infused these three
 square stones with Mortar, and the Ma-
 ster

his Christ, he is not exalted to the pa-
pal Dignity, and put in St. Peter's Chair.
In *faide & virtute Jesu Christi*
Dei vivi, qui Apostolorum
Principi dixit; Tu es Petrus,
& per hanc Patram edificabo
Excelsiam meam callocamus la-
pidem primum, ad clauden-
dam ad huc portam sanctam
ipso tantum modo, Jubilei an-
no referendam. In nomine Pa-
tris, &c.

“ In the Faith, and by the Au-
“ thority of Jesus Christ, the on-
“ ly Son of the living God,
“ who did say to the Chief of
“ the Apostles, thou beest Pe-
“ ter, and upon this Rock I will
“ found my Church, we lay
“ this last Stone towards the
“ closing of the *Holy-Gate*, which
“ is not to be opened again till
“ the next Jubilee. In the
“ Name of God the Father,
“ &c.

After the Pope has fastened these three
Square Stones with Mortar, and the Ma-
ster-

fter-Mafon has drawn his line, the Grand-Penetentiary, with a Trowel in his Hand, lays likewise a Stone upon those laid before by the Pope, being affifted by the other Penetentiaries there present, to convince the World that they are the Pope's Co-adjutors, in the Adminiftration of the Sacrament of Penitence. For each of them in his due order, lays his hand to the Work, under the Direction of his Holinefs, and raife the Wall, which is to close up the *Holy-Gate*, to a confiderable Height; whilft the Chorus fings the Hymn,

Cœleftis urbs Jerufalem, &c.

Which being ended, the Sovereign Pontiff wafhes his Hands, and fays the following Words:

V. *S* *Alvum fac populum tuum Domine*

V. *L* *ORD, fave thy People.*

R. *Et benedice hereditati tua.*

R. And blefs thy Inheritance.

V. *Fiat misericordia tua Domine super nos.*

V. Let thy Mercy appear unto us.

E

R;

R. *Quem admodum
speravimus in te.*

R. According as we
have put our hopes
in thee.

V. *Mitter nobis Do-
mine auxilium de
Sancta.*

V. Lord send us thy
Help from thy
Sanctuary.

R. *Et de Sion tuere
nos.*

R. And defend us
from Sin.

V. *Domine exaudi o-
rationem meam.*

V. O Lord hear my
Prayers.

R. *Et Clamor meus
ad te veniat.*

R. And let our cry
reach thy Ears.

V. *Dominus vobis-
cum.*

V. The Lord be with
you.

R. *Et cum Spiritu
tuo.*

R. And with thy
Spirit.

O R E

and many rejoice in having been
 "Partakers of thy Mercies in this
 "Jubilee. Through our Lord
O R E M U S.

the Holy " **D**EUS, qui in omni loco do-
 minationis tuae clemens & be-
 nignus existis, exaudi nos qui
 sumus, & presta, ut inviolabilis
 per maneat hujus loci sanctifica-
 tio, & beneficia tui muneris in
 hoc Jubileo Anno, Universitas fi-
 delium, impetrasse litetur; per
 Dominum nostrum Jesum Chri-
 tum, &c.

Let us Pray.
GREAT God, who at
 all Times, and at all Pla-
 ces gives us innumerable Proofs
 of thy Mercy and Goodness;
 hearken unto our Prayers, and
 grant that this Place may al-
 ways be sanctified before thee,
 and that all faithful Christi-

"ans may rejoice in having been
 "Partakers of thy Mercies in this
 "Jubilee. Through our Lord
 "Jesus Christ, &c."

This Prayer being ended, the Holy
 Father sets himself upon the Throne,
 and, whilst twelve Bricklayers, to wit,
 six on the Right, and as many on the
 Left Hand, are busy in closing up, and
 raising the Wall to the Top of the
 Holy-Gate, the Chorus sings,

*Lauda Jerusalem Dominum Lata-
 tus sum in his, &c.*

and other such like Psalms. The Wall
 being thus finished by the Masons, the
 High Pontiff concludes the whole Ce-
 remony, by imparting his Benediction,
 with a plenary Indulgence of the Jubi-
 lee to all there present, who are not
 sparing on their Side in their Acclama-
 tions of Joy, and making ten thousand
 Vows for the Prosperity and Preservati-
 on of his Holiness. Which, being done,
 the *Te Deum* is sung for a Thanksgiv-
 ing for the many Mercies received by
 the

the People in this Jubilee, who, thus well satisfied and filled with Spiritual Joy, return to their respective Homes, as the Holy Father retreats to the Apostolick Palace.

redundant to the

The Gates are called

The SIGNIFICATION of this CEREMONY.

IT is not without Reason, that the Woman in the *Apocalypse*, wears a Writing upon her Forehead, *Mystery*; for all is Mystery with her, as the opening of the *Holy-Gate* is a particular Proof. She does it to signify that Jesus Christ opens the *Limbus* to those Fathers, who, dying before his Resurrection, were shut up in it. 2^{dly}, to shew, that the Treasure of the Church is open. 3^{dly}, to cause it to be known, with what Passion all the People of the *East, West, North, and South*, according to the Number

of

of the four Gates are expected at Rome, which last Reason is indeed substantial. For tho' abundance of Christians go then to Rome, yet not so many as the Pope and his Nephews desire, because Jubilees are the Pope's Fairs, as a good * *French* Catholick declares expressly, and the more we know the Fairs are frequented, the greater Profit redounds to the Merchant.

The Gates are called *Holy*, not as if they sanctified those that passed thro' them, or as if it were not permitted to any but Saints to pass thro' them; for they tell us, it is not necessary to enter by them into the Churches to gain the Jubilee, and that none, who is in a State of Mortal Sin, become more criminal by passing thro' them. Why then are they called *Holy*? First, because all such as enter by them with requisite Dispositions, are cleansed from the Pollution of Sin, and delivered from temporal Punishments by Virtue of the Jubilee. But don't such as enter by the other Gates of the same Church with like Dispositions, obtain the same Graces and Happiness? No, for when these Gates are shut, the Stones, the Lime, and all the Materials are blest with the Invocation

tion of our Saviour. This is a Holiness much like that, which the Pagans attribute to Things employed in the Service of the false Gods; or to the Holiness of the Jewish Worship, abolish'd near 1700 Years ago.

These Gates are sprinkled with Holy-Water, to teach, 1. That those alone shall gain the Jubilee, who shall be cleansed from their Spots by Confession. 2dly, To insinuate, that, by Virtue of the Jubilee, the Sinner recovers almost the innocence of Baptism. In fine, to shew that all the Good we receive proceeds from the Passion of our Saviour. But, if this be true, what needs then the sprinkling of the Holy-Water upon a Gate, since we are cleansed from the Pollution of Sin by the Merits of his most precious Blood? Besides, do such as see these Sprinklings, or hear of them, know their Meaning and Signification.

The Hammer, with which the Pope knocks at the Gate, denotes the Sovereign Authority given by God to his Vicar upon Earth. The great Penitentiary, and the two others accompanying him, represent to us the Power with which the Confessors are invested to absolve in all Cases. But the Sovereign Authority of the Pope, and the Power

Power which he dispenses to others, being
founded upon Scripture, nor right
Reason; in his Business to blind the Eyes
and deceive the Spirit by pompous Cere-
monies; for this is the sole End of Open-
ing and Shutting of the Gate.

These Gates are furnished with Holy
Water, to teach, 1. That those who shall
gain the Jubilee, who shall be cleansed from
their Spots by Confession, and To Innu-
ent, that by Virtue of the Jubilee, the Sin-
ners may be recovered. **THE** **WATER** **OF** **THE** **JUBILEE**
is a sign, to show that altho' Good
we receive proceeds from the Passion of our
Saviour, but it is a sign, what needs
then the pouring of the Holy-Water up-
on a Gate, that we are cleansed from the
Pollution of Sin by the Virtue of the Holy-
Spirits Blood? Besides, do not as yet these
Sprinklings of tear of them, know their
Meaning and Signification.

The Hammer, with which the Pope
knocks at the Gate, denotes the Sovereign
Authority given by God to his Vicar up-
on Earth. The six Elements, and the
two other accompanying them, are added to
us the Power with which the Cardinal is
invested to advise in all Cases. But the
Sovereign Authority of the Pope, and the
Tower